

N A No 1
S E R M O N

ON THE
Coronation - Day,

April 23. 1702.

Preach'd in the
Cathedral Church of *GLOCESTER*,

Before the
Mayor and Corporation.

By LUKE BEAULIEU,
One of the Prebendaries.

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L O N D O N,

Printed for Charles Brone, at the Gun, at the
West-End of St. Paul's Church, 1702.

STERN

CONSTITUTION



Printed for Charles Smith, at the Gilt, at the
West End of St. Paul's Church, 1792.

THE Author was willing to have this Discourse made publick, that in these remote Parts it might either beget in others the same Affection wherewith it was deliver'd ; Or, speak for it self to those Hearers who were not satisfied with it, and who have represented it worse than it deserves. There's no need to make it an Excuse, that a very short Time was allow'd for this Meditation, because, for the most part, it was very well received by the Audience : And the Mayor and Corporation, who made the Day as Solemn as possible, could not but accept favourably, a Discourse occasion'd by the Expressions of their Loyalty, and conducing to the increase of it.

 ISAIAH XLIX.† 23.

*And Kings shall be thy Nursing-Fathers,
and their Queens thy Nursing-Mo-
thers, &c.*

IT is certain that our Prophet prophesied under several Reigns: And, according to Jewish Tradition, this last Part of his Prophecies was under *Manesseh*, by whom he was sawn asunder, and so put to a cruel death.

At that time the Jewish Church was in a very deplorable state. Not only the *Ten Tribes* were fallen from the House of *David*, but had been carried away Captive, by the Kings of *Babylon*: And the Destruction of *Judah* drew near. The Wickedness and Impieties of *Manesseh's* Reign had so provok'd the Justice of Heaven, that *Jerusalem* was to be destroyed, and the Temple of God, which had been so highly despis'd and polluted, consumed to Ashes. In this sad Condition the Prophet, to encourage the Piety and Per-

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Perseverance of those that still durst own the Worship of the God of *Israel*, and adhere unto him, foretels the Times of the Gospel, when God would repair the Breaches of his *Sion*, and exalt it higher than ever it had been.

It was then common so to do with God's Messengers; to comfort those that mourned for the prevailing Iniquities and Corruptions of times of Distress, to bring Promises of the Messiah, who should be a Saviour to those that remained Faithful, and waited for the Salvation of God.

So in the 7th of this Prophecy, when *Rezin* King of *Siria*, and *Pekah* King of *Israel*, were confederate and marching against *Abaz* King of *Judah*, and *his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind*, Verse 2. then was *Isaiah* sent with assurance of Divine Protection, by giving to *Jerusalem* the great Sign of Divine Favour. That is, by renewing the Promise of the Messiah; That a Virgin should be with Child, and bring forth that blessed *Immanuel* that should be the Deliverer of God's People.

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At this very time, there was great need of such Consolations ; Violence and Impiety were come to a great height under irreligious *Manasseh* : And the Desolation of *Jerusalem* was decreed and drawing on ; when God would be revenged of a perverse Nation, that had been so incorrigible and so ungrateful.

Long before, indeed, a Prophet had given the *Jews* the Promise of *Josiah* ; a very pious Prince, who, though of the Blood of this wicked *Manasseh*, did, soon after *Isaiah*'s time, restore the Worship of God to its ancient Glory and Purity : And so might be one of the Nursing Fathers meant here in the Text. But, no doubt, it looks much further ; not only to *Cyrus*, whom by Name, *Isaiah* foretold should restore the Captivity of *Judah*, and say to *Jerusalem*, *Thou shalt be built ; and to the Temple, Thy foundation shall be laid*, *Isaiah* 44. 28. but was to be fulfilled chiefly under the Messiah ; who should not only raise up the Tribes of *Jacob*, and restore the preserved of *Israel* ; But should also be a Light to the *Gentiles*, and be the Salvation of God, to the End of the Earth ; as our Prophet speaks, *ver. 7. of this Chapter.*

This

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This Prophecy therefore, hath a further Prospect than those ancient Princes, who were greatest Friends and Benefactors to the Jewish State. And we shall sufficiently apprehend the Import of it, as far as the Occasion of our present meeting requires, by considering,

First, To whom here the Prophet speaks.

And,

Secondly, Of whom he speaks.

Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers.

In answer to the first; I say, that plainly, this is spoken to the Christian Church, and can belong to none else. All these latter *Chapters* of the Book of *Isaiah*, belong properly to the Gospel-times: This, particularly, points out to our Saviour. By whom God made the Isles; and the People afar off to hear his Voice; by whom the dark Corners of the Earth received Light; and to whom, despised as he was, Kings and Princes pay the greatest Honour, as was here prophesied.

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The wonderful Enlargement of the Church, from what it was under ungodly and persecuting Rulers ; or, under the Captivity of *Babylon* ; or, the Destruction of *Jerusalem* by *Titus* : I say, the glorious Change here foretold, can be re-ferr'd to none but Gospel Times. The Prophet here represents the *Jewish Sion* under those great Calamities, as bemoaning her self, *The Lord hath forsaken me and my God hath forgotten me* : And withall exhorts her to rejoyce, *Sing, O ye Heavens, and be joyful O Earth, and break forth into singing, O Mountains* ; for the *Lord hath comforted his People, and will have mercy upon his afflicted*. And the Reason of this we have at the 20th Ver. *The Children which thou shalt have, after thou hast lost the other, shall say again in thine Ears, The place is too strait for me ; give place to me, that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my Children, and am desolate, a captive, and removing to and fro ? And who hath brought up these ? Behold, I was left alone these, where had they been ? Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles and set up my standard to the People ; and they shall bring thy Sons in their arms, and*
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thy Daughters shall be carried upon their shoulders. And Kings shall be, &c. I say, this can belong to none but the Christian Church.

Though now the great Promise and Reward of the People of God, is not earthly Prosperity, nor a Land of *Canaan* : The principal Blessing intended Men by Christian Religion, being to save them from their Sins, to procure them Pardon and Life everlasting : Yet now the Kingdoms of the World being the Kingdoms of our Lord Christ, in a great measure : As the Cross is exalted above Imperial Crowns, so is the Church made Glorious and Flourishing, even sometimes in the Eyes of the World.

Likely there will be yet a further Accomplishment of those lofty Expressions wherewith the Prophets described the state of the Church, under Christ the Messiah. *The Gentiles shall come to thy light, and Kings to the brightness of thy rising.* The whole Chapter throughout, *Isaiah 60.* nothing can be more glorious, or more clearly expressive of the Enlargement of the Church, by the preaching of the Gospel. Whether those Prophecies refer to the wish'd for Conversion of the *Jews*, and coming in of
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the fulness of the *Gentiles*, and more glorious prevailing of Christianity in the Earth ; or, to the Spiritual Blessings of the Gospel ; Christian Purity, and Comfort, and Liberty : Or, to the Rewards of this blessed Profession, the Glories and Bliss of Heaven, for evermore : Whether these *Prophecies* refer to all, or any one of these, more particularly , certain it is that great Privileges belong to the Christian Church, even in this Life.

God hath spread it over the Face of the Earth, and *made* it subsist and to be glorious, either by the Protection of Princes, or, by the Zeal and Constancy of Martyrs and Confessors.

The Church is the Object of God's tender Love, and hath been the constant Care of his Providence : So our Prophet in this Chapter, ver. 15. *Can a Woman forget her sucking Child, that she should not have compassion on the Son of her Womb ? Yea, they may forget, but I will not forget thee. Behold, I have graven thee upon the Palms of my Hands, thy Walls are continually before me.* God writ his Word for the Instruction, and sent his Son into the World for the Redemption of the Church : This World was

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made and is preserved for the sake of it. The Favour of pious Princes is an Advantage to its outward Condition: But even the Cross, when God permits it should be afflicted, doth make it more pure and gives it establishment. No State is worse than when the Church is undermin'd by false Friends, or assaulted rather by Craft than open Violence.

The Philosophical Moderation of the Emperor *Julian*, who made Christians contemptible and ridiculous, but would not shed their Blood, nor have them crown'd with Martyrdom, was then counted a more dangerous and sore Persecution, than the cruel Edicts of more bloody *Princes*. But whatever Assaults the Church of Christ shall undergo, it will be preserved to the End, and the Gates of Hell shall not prevail against it.

By the Church here, I do not mean (as some of late are pleased to understand) the Endowments and Jurisdictions wherewith the Piety of our Christian Ancestors have provided for the Maintenance and Reverence of the Gospel Ministers: Neither do I mean the Ministers themselves in opposition to the rest of Christian Professors: But I mean the Faith and
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Worship of the Christian Institution, declared and established by Liturgies and open Confessions, and heartily embraced and asserted by Christian Believers. This takes in all that are truly Christians, and not ashamed to declare what they believe and after what manner they worship their God and Saviour.

In every Nation professing Christianity, there are therefore publick Liturgies and Articles of Religion, which do not depend on the Gifts or the Humours of Men, and which secure the Christian Doctrine and the Christian Worship from doubtful Uncertainties and Changes : So that wherever a Disciple of our Saviour happens to go, he may see whether or no he can with a good Conscience, joyn in the Duties of Religion with the Christians of those Countries. Accordingly our Church is here established and modelled ; her Confessions of Faith are truly Primitive, and contain nothing but the Truth, as it is in Jesus : The Administration of Christian Sacraments , and the Prayers and Praises offered to God in her publick Worship, are such as all Christians must approve, and all those of the Reformed Churches abroad, do willingly joyn with : The Members of this Church,
who

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who heartily embrace and profess its Religion (reproached as they are) are as good Christians as any are in the World: I think they that despise and undermine this Church, are in a state of Sin and Danger as to their Souls. But those that are without, God judgeth; my Prayer for them is, as *St. Paul's* for the Jews, *That they may be saved.*

Mean while, though the Clergy alone are not the Church, yet as they are Members of it, together with other Christians, and as they are Officers therein for the good of other Christians, it is no sign of any great regard, and love to Christ and his Gospel, to have always a grudge against the Ministers of it. An aversion to the Under-Shepherds is hardly consistent with goodwill to the Flock and reverence for the great Pastor and Bishop of our Souls.

We have lived to see Men professing the Gospel, who acknowledge this, for a *Christian Church*, yet make it a Name of reproach to be a high Church Man whether in truth or in pretence. Indeed, the assuming such a Name, would be great Presumption, for it implies nothing but the being an *excellent Christian*, truly concerned for the preservation of our Christian Establish-

Establishment: But the making this a Name of Disgrace, is a strange *Moderation*.

We have lived to see the Ministers of our Church, accused to the People for giving too much to *Cesar*: And accused to *Cesar*, for not giving enough to him. What Zeal they have for Religion, who thus treat the Ministers of it, it behoves them to consider. The World shall pass away and soon come to nothing, the *Church of Christ* shall continue and triumph for ever: And happy they that are sincere in its Communion, and heartily concerned for its Safety and Advancement. It is what here the Prophet promiseth the Rulers of the World should be. As we are to consider in the second place. *Kings shall be thy Nursing Fathers, and their Queens thy Nursing Mothers.*

Secondly, No doubt, by Kings and Queens are meant all Supreme Governors, whatever Name of Dignity or Power they may have. They are all equally oblig'd to fulfil this Divine Prediction, and all have had a share in the Honour of so doing, at some time or other. As I said before, The Protection of Princes is one of those means made use of by Divine Providence for the maintenance of the Church.

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It pleased God that Persecution and the Blood of Martyrs should first propagate and root the *Christian Doctrine*: But after Emperors embrac'd the same, own'd him for their Lord and Sovereign whom they had persecuted, and own'd his ignominious Cross for the Badge of their Honour; then *Christianity* stood on the usual Establishment of Laws, and had the Support and Defence of human Governments.

And happy those Princes that make use of their Authority to so good a purpose! It is to them a much greater Honour, and will be a greater Happiness, to be Members and Protectors of the *Church*, than to be Heads and Governors of the largest Kingdoms. The using the power they have received from above, to make him be obey'd and reverenc'd who is the King of Kings; on whom they have the same absolute Dependence as their meanest Subjects; by whom they shall be judg'd; and from whose Hands they shall receive a Crown of immortal Glory, if they have been his humble and faithful Subjects, and the Defenders of his Church. I say, the using their Power and Interest in the World to this purpose, will prove more honourable and more beneficial, than all other Prerogatives annexed

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nexed to their Crowns. Every Christian is bound by the strongest Obligations, to pay an humble Homage, and a most entire Subjection to the Lord Jesus: To promote his Honour and the Welfare of his *Church*, here in the World, whom God hath exalted to be a Prince and a Saviour, and to whom he hath given all Power, in Heaven and in Earth: This is the Duty, and will be the Happiness of every *Christian*, and Princes are altogether under the same Obligation.

Whatever the foolish and prophane World accounts of it, it is no abasement to the highest Monarchs, to make the Church flourish in their Dominions, and to defend and encourage Religion. If, as we profess to believe, Religion be sent down to us from Heaven, to exalt us to Heaven; Then to protect the same, and to take care of them that minister to it, is no lessening of the Authority and Greatness of the greatest of Men, even of the highest Angels.

The Kingdom of *Christ* is not of this World, and the paying due submission to it, is no diminution of Secular Power; a Prince may make his, subservient to the Good and the Safety of the *Church*, without stooping to Pontifical Chairs, or owning any Superior in his Temporal Domi-

nions. But Princes, that are Believers, that embrace the Gospel, and expect a share in the Blessings and eternal Advantages of it, must needs be glad to promote its Advancement, by providing Security and Establishment to the *Church*, and by being *Nursing Fathers*, or *Nursing Mothers* to the same.

And blessed be Divine Goodness, that in these evil Days of Irreligion, God is pleased so to visit his People, and to raise up from time to time such Rulers and Governors in the World, as are indeed the Ministers of God for Good to every true *Christian*; the tender Nurses and Defenders of the *Church of Christ* in their Dominions.

I am persuaded in my Soul, that on this Day, we owe this Blessing to Heaven. That the Queen our Sovereign, whom God hath now set over us, hath all those Qualifications and Graces that can make a Great Prince to be a great Blessing to his People. Her Religion is the same we profess, and account the most Excellent. Her Attendance on the Duties of it, is truly Exemplary. Her Affection to this Kingdom is derived from Nature, and strengthened by the same common Interest. If social and religious Vertues, Piety towards God, Justice and good Nature to Men,
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can recommend any Sovereign to the Love and Reverence of their People, the Queen hath a just Right to the utmost Love and Veneration that can be paid to any Prince. Indeed, I think, none upon Earth we could have chose or desired before her and I know not who from the dead. Whatever Reports have been spread amongst the People, to Her disadvantage, were malicious Fictions, proceeding from evil Designs: And all that are not obnoxious to Justice, and Enemies to Peace, will soon be convinc'd by Her gentle and gracious Government, that Her Subjects are bound to value and honour Her, as the best of Sovereigns.

Let none fear Persecution who peaceably follow their Conscience, though in a wrong way: The Queen is too sincere a worshipper of God, to think religious Persuasions, or true Devotion, can be forc'd. Let none that have wish'd or endeavour'd She might never Reign, fear any Revenge; The Queen may be hated, but hath a Soul too great, too good, to hate any Person: A Christian so well approved, as She hath ever shewed Her self, hath no Enemies, as *Tertullian* said.

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Whatever Dissentions have hitherto been amongst us, I hope now, none will be so perverse, as to disturb and oppose their own Happiness: But that we shall all joyn, not in our Allegiance only, but also in our hearty Prayers for our Gracious Queen, and our due Obedience to Her. I don't mean *Passive Obedience*. Those Days are over, and peaceable Men are not now called to Suffering: By Obedience I mean, submission to the Laws.

If we would but study to imitate that Royal Vertue and Piety which now shines before us, and take a serious Care of our own Souls in the discharge of our several Duties; That would certainly heal all our Breaches and calm our angry Passions, and make us promote the common Happiness and Tranquillity of us all.

God is the Centre of Union and Rest: The Queen, who is a true Servant of God, leads us to him, by her Example. Let us now but be persuaded to be in the Fashion, to follow this Royal Pattern, and we need no other Tyes for a happy Union; no penal Compulsions, or private Combinations for the restraining Vice and Prophaness, and making Vertue and Religion to flourish.

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Making but the same Allowance to the Queen, as we must to the best of Men, who, whilst mortal, are never Impeccable, nor never Infallible, though they endeavour and intend never so well; bating that some who are not Advanc'd, or who fall from their Exaltation, will be discontented, and some Men will cry out *Persecution*, when they are restrain'd from being hurtful to others; allowing for human Depravation, which can never be pleased, no not with God himself, who is Goodness and Perfection, in the highest Degree: Making these Abatements, I believe there is this Day as much Joy, as well-grounded an Expectation of a happy Reign, as ever can be. I reflect upon no Princes that have gone before: But, I say, we have very great Reason to be joyful and thankful to God: And we may be as Happy as any People can be made, under a Gracious Government.

I very seldom speak of Princes or Politicks from this Place; allow me now, in regard of the Day, to exceed my usual Measures, and to speak freely what I know, and what I wish.

I have

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I have had opportunity to know more of the Devotion and exemplary Goodness of our Gracious Sovereign than many here present: It is what recommends her to me: And I hope what will equally recommend Her to the Veneration and Love of all her People; To all, I am persuaded, that have any serious Sense of Religion, or any love to the Welfare of our Christian *Jerusalem*. With this I conclude what I would say on this Subject.

Only will add, as our Prophet doth in the close of the Text, That whatever Protectors the Church may have in this World, our chiefest Trust for its Preservation ought to be in the Divine Power and Promise. Princes themselves, who, according to this Prophecy, are Nursing Fathers and Nursing Mothers to the Church, want the same Divine Assistance to guide and defend them: *And they shall not be ashamed that wait for the Lord.*

May our Gracious Sovereign, Conquer by her eminent Goodness, all her Enemies, and make all her Subjects Happy, by making them truly Religious and truly Christian. May her Authority give Protection and Establishment to the
Church

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Church of Christ. May her Government over these Kingdoms be long and prosperous ; and Princes born of Her, succeed therein for many Generations. And after She hath here reigned over us, and with us been a Servant to our God, may she Reign with him in Heaven : And may we there also be exalted to the Glories of the endless Kingdom : *Through the Mercies of our God, the Merits of our Redeemer, and the Grace and Assistance of the Holy Ghost ; to whom Three Persons and One God, blessed for evermore, be rendred all Honour and Praise, now and always. Amen.*

F I N I S.

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